THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

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Indian Work,

Its Peculiar Difficulties and Plans for Combating Them.

BY MRS. HELEN C. GORDON.

THERE is no work perhaps but w is attended with its own peculiar difficulties, and our work among the Indians is not without its share.

One of our difficulties has been to reach the young people in school. A very large majority of them are from non-Christian homes. In fact the home environment is opposed to the teaching of Christ, and when the children are in school it is not much better. At present there is not one of the teachers a professing Christian. Their daily walk and conversation certainly do not commend the gospel of Christ. Then there is the Roman Catholic element, which keeps a close watch on any who show the least inclination to follow the teaching of Christ.

Time and time again during the past year we have been encouraged by indications of the Spirit's working, but in a few weeks the objects of His grace were more indifferent and careless than ever. We were greatly puzzled for a long time, not knowing how to account for it; but finally our eyes were opened to the fact that it was the boys' matron (a Roman Catholic) who was busy tearing down as fast as we were building up. For instance, one boy was in the habit of going to Miss Montgomery's room for instruction in Bible study, but as soon as the matron became aware of it she forbade his going and began instructing him in the Roman Catholic catechism instead. Not long after this the same boy stood up in our C. E. Society and read from that catechism. When I saw what he was about I took it from him and told him to remain and talk with us after the meeting. We found him very obstinate at first, but finally, when asked why he did not read from his Bible as he had been wont to do, he said, "I don't have my Bible any more, *it was burned.*" We were satisfied then as to the cause of this difficulty. Now the question arose, how to combat it?

We first spoke with the Agent about it and though not a Christian he showed considerable interest in the matter. He said that sectarian teaching was forbidden in the school and that this was a violation of the rules. We did not ask him, nor did he say that he would call the matron to account, but we have reason to believe that he did. Since then we have organized an enquirer's class and have seventeen names enrolled including the boy

already mentioned. We still feel, however, that the only way to combat this difficulty is to secure Christian teachers for the school, as well as matrons, industrial teachers and Agent.

Are there not United Presbyterians who would be willing to take the examinations for these positions? As government employees they might not be allowed to teach United Presbyterian principles in school, but their Christian influence and the atmosphere that would naturally surround them would undoubtedly lead many to the Saviour, and I do not think they would seek a better church home than our own mission.

Another difficulty we have to cope with is the Shaker religion. It began to make its appearance a little over a year ago and has drawn away a number of our members. It is simply a revival of the old Indian doctor superstition with a little of the Roman Catholic religion tacked on. Each family possesses a crucifix before which they burn candles, bowing and crossing themselves, dancing and ringing bells. They claim to be able to cure disease, but who will not say that such actions are more liable to kill than cure? At the close of school last year, two of our most promising young people, members of the church, were united in marriage by Mr. Gordon. We were very hopeful for them, but, alas! it was not long before the Shakers had spread their wary net and caught them both.

What can be done? In this case the Agent refuses to interfere, saying that it is a religion, and that everybody is free to believe and act as he pleases. Mr. Gordon has openly denounced this false teaching from the pulpit and has warned the people to beware lest they also be led away with the error of the wicked and fall from their own steadfastness. Many of them have expressed indignation at the work the Shakers are doing and vow to be faithful to Jesus and to the church as long as they live. So we trust that before long God will confound the workers of this uprising and reclaim His own.

Still another difficulty in our work is the necessity of interpreters at our Indian service. Usually we have two, a Wasco and a Warmspring service. It has been urged upon us that the only way to combat this difficulty is to study the language for ourselves and thus be able to speak to them in their own tongue. Mr. Ashenhurst has succeeded in his efforts at Simnasho and is now able to preach without the aid of an interpreter; but at the Agency the field is much larger, requiring more of the missionaries' time, so thus far we have been able to do very little at it. Then we remember that the younger generation from 35 years down speak good English as well as a number of the older Indians: so it will not be long before the language is not needed.

A few weeks ago Mr. Gordon took two Wasco and two Warmspring Christians with him to Sek-sekwa to witness for Christ before the Piutes. We had always thought that each tribe could understand each other, though not able to speak more than their own language; but here they said they could not, so the interpreter had to interpret Wasco and Warmspring as well as English into Piute. This did not look as though our acquiring the Warmspring would help the Piutes much. The fact that there is no written language and the securing of a competent teacher next to impossible, combined with the fact that very little time can be had at the Agency for the study of it, makes it a truly difficult matter.

The nomadic nature of the Indian is also a difficulty in our work. This, however, has been mentioned so often that I will not do more than refer to it here. If they could be made to stay at home, they might surely be led to take more interest in spiritual things, but their migratory dispositions keep them in an unsettled condition most of the time. Often when we think we see our way clear to carry out some plan for their betterment they are up and gone. It is hard to conceive of any plan by which to combat this difficulty. These are some of our trials, but

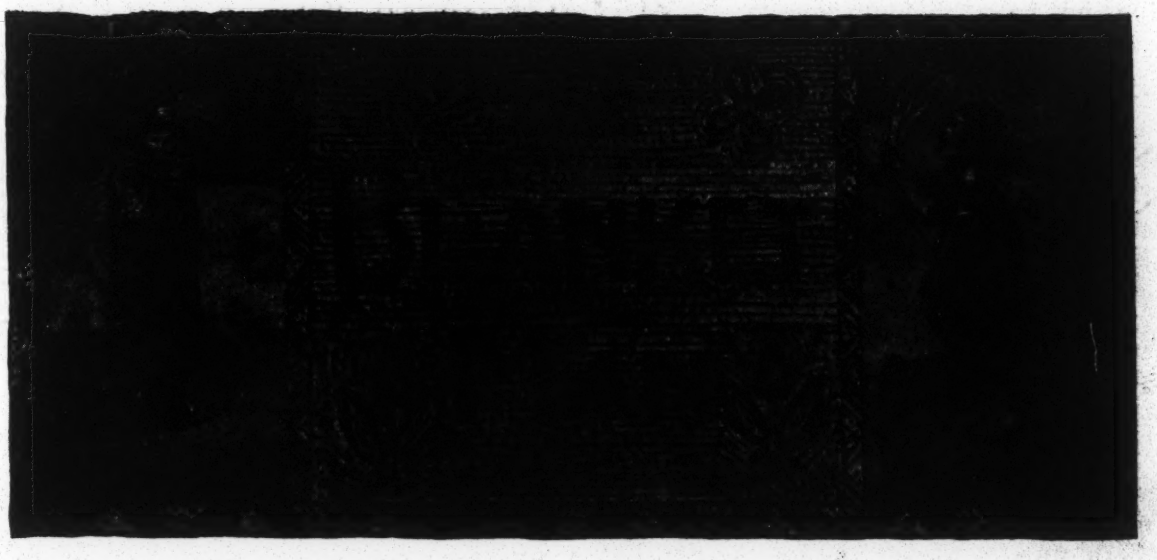
by the help of God we are doing our best to overcome them and ask that the readers of the MAGAZINE and all who are interested in our Indians, will remember us and our work at the Throne of Grace. I hope some one has been asked to write about our *encouragements*, for we are not without them too.

Warmsprings, Oregon.

Missionary Work Among the Indians

Compared with Missionary Work in Foreign Lands.

BY REV. J. O. ASHENHURST.



IN considering the difficulties of missionary work among the North American Indians and comparing the work with that done in a foreign land, I take the liberty accorded by the editors of the Magazine in suggesting an article on this subject and modify the statement of the topic.

In a discussion of the difficulties and results of mission work among the Indians compared with mission work among people living in a foreign land we may consider three men who enter into the problem: I. The Blanket Man; II. The Bottle Man; III. The Bible Man.

I. THE BLANKET MAN.

Indians who cling to the savage life of the past and resist the influences of civilization are known as "blanket Indians." To be sure, "clothes do not make the man" and it is not a rare thing to find white men wearing white shirts and four inch collars who are nevertheless devoid of sense or culture. Yet the Indian who prefers to deck himself with beads and blankets and feathers and paint, and will not wear the dress of civilized people, shows his antipathy to all the elements of civilized life.

The blanket man presents a great difficulty to the missionary which is not usually found in the natives of a foreign land. The first difficulty of this kind is the sensitiveness in regard to the manifestation of his religious beliefs and sentiments. In most foreign countries the missionary is able to discover the beliefs of the people, but the Indian religious ideas are confused by fanciful legends and hidden like the mysteries of a religious fraternity which cannot be understood by any except the initiated.

Another difficulty with the blanket man is his prejudice against the white man

and all the white man has to offer.

When the white man came into the red men's country two races met and came into conflict. Neither understood the other. Both committed deeds of violence, and their misunderstandings grew into the bitterest hate. The red man was forced to give way, and with undisguised hate he gave up his lands and his hunting grounds and consented to be crowded into reservations. And the blanket man of this day believes what Sitting Bull says: "No white man ever loved an Indian, and there is no true Indian who does not hate the white man."

In many foreign countries the missionary must meet with the native hate of the foreigner, but with the blanket Indian hatred and prejudice are strong although often disguised. The ground of this prejudice in the real wrongs on the part of the white man makes it harder to reach the Indian than it is to reach many natives of foreign lands with the gospel.

A third difficulty presented by the blanket man is his language. The true blanket Indian will not learn English so that he can understand or speak intelligently. He will not send his children to school unless forced to do so. If he speaks English at all it is a sacrilegious "pigeon" English which assassinates all grammars and dictionaries.

If the missionary attempts to learn the native language he meets with the difficulty which the missionary in Africa encounters. He must reduce to writing an unwritten language and learn the tongue from people who know nothing about their own speech as a science.

II. The Bottle Man.

The white man comes bringing war and plunder. He brings trade and traffic, but he takes away the Indian's home, introduces the deadly fire-arms among their warring tribes, compels them to change their mode of life, and to eat food different from that to which they were accustomed. He teaches them all the vices of civilization, gives them the cards and dice, and ruins their bodies and souls with fire water. The sum of all the wrongs of the white man against the red man is his introducing the deadly foe of the race—intoxicating liquors; and all the wrongs resulting to the Indian justify us in designating the white man as the "bottle man." True, the baneful influence of the white man and his evil traffic extends to every land in which missionary efforts are carried on, but owing to the close contact of the whites and Indians in this country, all the baneful effects are intensified.

These evil influences are illustrated by the fact that the "pigeon" English of the Indians is characterized by vulgarity and profanity of which the Indian are not conscious. They have picked up their English by contact with wicked men and do not know that the language they speak is not good English.

When they see so much evil among the whites they are not readily led to good by men of that race. They are likely to regard Christianity as the white man's religion and as they see so much evil in white men, his religion does not appeal to them.

III.—The Bible Man.

The missionary, the Christian or the native convert may be called the "Bible man". Whether in the foreign field or in our own land the Bible man is a manifestation of the results of missionary effort and is the object of mission work. The production of the Bible man is the motive which enables the missionary to overcome the difficulties which confront him.

Not all the Indians in this country are blanket men. There are many who have come into touch with the vital spark of truth and have been transformed by the gospel. They have escaped the vices which the bottle man has tried to force upon them. They have believed the blessed message brought to them by the Bible man and have learned to distinguish between the white man who is a child of Satan and the white man who is a child of the Kingdom. They have rejected all the superstitions which have

enslaved and degraded their race and have been translated into the kingdom of light and knowledge.

We may find our field unpromising; we may find the Indian loath to part with his blanket and with the legends and superstitions and falsehood which are covered by that blanket, yet we know that the Word has power and that the Bible must at last overcome these prejudices and conquer the soul of the blanket man.

A Message From Beachkan.

The Church at Simnasho.

The Chapel at Seth Seikwa

(Last summer, when Miss Ella Montgomery, our field matron among the Indians, was taking a much deserved vacation at her home in Iowa, she received a letter from the blind Indian interpreter, Beachkan. This letter we subjoin, hoping it may make its appeal to the hearts of all who read.)

MY FRIEND MISS MONTGOMERY:—I remember you leave my reservation to go to your home. I remember you all the time. Every morning when I kneel down to pray I pray to God for you. Maybe God will help you; maybe you come to my reservation again. I am glad you come. You tell your people that they remember my reservation, and pray God to bless my church.

You remember we got three churches, one Simnasho, one Seik Seikwa, one Agency. You remember Piutes no love Jesus. Maybe you people pray Jesus, He bring them to my church, I always help my people and pray for them. Maybe you white people pray all my people come join my church.

Suppose you see Mr. Alter, Mrs. Alter, you tell them I am well. Suppose you see Mr. McBride, you tell him I am all right. Maybe you see Mr. Owens. He come to my reservation long time ago. I remember him.

I come to see my sister, my friend, Mrs. Gordon, Mr. Gordon, these my good friends. Mrs. Gordon she write this letter for me Beachkan. That is all.

Our Sac and Fox Indians in Iowa.

By Mrs. Jeannette C. Alter, Monmouth, Ill.

THIS tribe is not in telegraphic communication with the outer world, neither do they employ a press reporter; but kind, insistent inquiries have been made concerning "our new Indian Field." So we present them with the hope that these "red neighbors" may receive more than a passing notice.

The Sac and Fox Indians, once known as the Musquakie or Iowa tribe, sold the Iowa lands to the government in 1842, were separated into bands and sent to different reservations. Many of those sent to southern Kansas were weakened and reduced in numbers owing to the malarial climate, and a few of them "with restless foot and weary breast" sought their old home. But the mark of the white man's hand was everywhere. The old familiar trails were hidden under waving fields of grain, the tepees in the valley had given place to the "stick-houses" of a race before whom their people were scattering as autumn leaves before the gale. Realizing their helpless condition they made this characteristic appeal to those in possession of their lands—alas! theirs no longer: "Our people are dying in the land of fire. We wish to return to our old camping grounds. We will pay you money for the land we occupy. We ask nothing more, and we desire to be left to ourselves." Others from this homesick band followed and at the present time, about four hundred have secured three thousand acres in Tama county. Much of the available farm lands is cultivated with encouraging results, and yet, notwithstanding the fact that they have paid for their homes in "hard yellow" money they have no legal right to them since they are only *Indians*, not persons in the eye of the law. The Governor of the state holds these lands in trust for them. Already the avaricious eye of the white man is upon them, and he is coolly calculating how soon he will be able to rob their children of their rightful inheritance. These Indians are not protected by reservation laws, neither are they subject to the laws of the state, and are frequently victims to the machinations of evil men who profit by their degradation.

During a visit to their village, we were courteously received by their chief Push-e-ten-e-qua. The fact that he was barefooted did not detract in the least from his dignified, manly bearing. He has a strong, kindly face and the government agent speaks in the highest terms of his character. We talked with the aid of the interpreter, but it was evident that he understood the English quite well, though he spoke only in his native tongue. In answer to our expressed wish for mission work among his people he replied in substance: "The white people belong to a Christian race, but I see them doing things every day which I would condemn in my own tribe." So the claims of the gospel are continually set at naught among other tribes until the missionary is forced to the conclusion that the greatest barrier to Christian progress among our native people is found in the example and practice of those of our own race. The Sac and Fox Indians were under the influence of the Presbyterians for a number of years, and today there seems to be no visible results of their work. Alas in some respects they are as far removed as are the heathen of the *Dark Continent*. As I pondered on the discouraging outlook of this field, the words of John Eliot, the Indian apostle, came like an inspiration: "Prayer and pains through faith in Jesus Christ can do anything." It is not the Master's will that one of "those little ones" should perish.

A qualified field matron has not yet been found who is willing to undertake this difficult field. This tribe is located within the bounds of Cedar Rapids Presbytery. The women of this presbytery

stand ready to aid the work and their sympathies are enlisted toward the one who shall be sent. We, as a nation, are in trust with the gospel for the rescue and redemption of these sin-darkened souls within our borders. Let us not overlook this fact in our efforts to save the heathen beyond the seas lest, in tones of tender reproach, we may hear the Master say, "These ought ye to have done and not to leave the other undone."

A Pinte Indian Home.

Ye say they all have passed away,
That noble race and brave;
That their light canoes have vanished
From off the crested wave;
That 'mid the forests where they roamed
There rings no hunter's shout;
But their name is as on your waters,
Ye may not wish it out.

Ye say their cone like cabins
That clustered o'er the vale
Have fled away like withered leaves
Before the autumn gale.
But their memory liveth on your hills,
Their baptism on your shore;
Your everlasting rivers speak
Their dialect of yore.

—Mrs. Sigononey.

Miss Fannie L. Wallace.

(The accompanying sketch of Miss Wallace's life is compiled from different numbers of the Associate Reformed Presbyterian. It is to the courtesy of that periodical also that we owe the picture of this young, early-removed missionary. Many will be interested in the life and death of one identified with the work of that church which is so closely allied to our own.)

MISS WALLACE was the oldest child and only daughter of Mr. and Mrs. William Wallace, of Paint Lick, Ky. She was about twenty-eight or twenty-nine years of age. She was a pupil in the Due West, S. C., Female College for two years and graduated in '91. She taught in the public schools for a few years and also music one session in Corsicana, Texas. She offered her services to the Board of Foreign Missions for work in Mexico and was accepted. On December 2, 1900, a farewell meeting was held in her home church, New Hope, Ky. A most interesting service was held and in a day or two she started on her journey. After stopping for awhile with friends in Alabama she reached Tampico December 28. She went to the home of Dr. Neill E. Pressly and there she has made her home ever since. She began the study of the Spanish language at once and made fine progress. Before the year was out she was able to do some work in the school and in the past year she has been very efficient in the school and in all Christian work. Miss Wallace has been an active Christian for years. When she was a school girl she taught in the Sabbath-school, and since that time she has been a leader in young people's work and indeed in all church work. She had a bright mind and was attractive in person and manners and had a host of

Miss Fannie L. Wallace.

friends wherever she was known. She was enthusiastic in her work in Mexico and was greatly appreciated by her co-workers in our Mexican mission. Letters from them often spoke in the kindest terms of her and her labors.

Her death is a great loss to our cause in Tampico. The school is doing much good work now and has every prospect of increasing prosperity and the loss of one of the teachers will be a great blow to it.

The extracts below are taken from a letter written by Dr. Neill E. Pressly to his son:

"Last week has been a sad one for us. In my letter to you today one week ago, I wrote that Miss Fannie Wallace had yellow fever, and little did I think that before the next day for writing she would be in her grave. We did all that could be done for her, but on Thursday night there arose unfavorable symptoms and she never rallied from them. On Saturday night I went to call Dr. Martinez to consult with Dr. Lippencott, but uremic poison had set in and there was no hope. All of us sat up Saturday night. Miss Fannie died Sabbath morning at 7:30.

She did not suffer as she was unconscious.

The funeral was set for 4 p. m. A large number assembled. I never saw so many and such beautiful flowers. Mr. Trujillo took the Spanish part and I took the English part of the service. All the school girls and Sabbath-school pupils came two and two, and with a bunch of flowers followed the hearse, then came the men. About all the members of the church went to the cemetery, You know we all are burdened with sorrow."

Editorial.

A Missionary Prayer of the Moravian Church.

"*THOU Light and Desire of all nations, watch over Thy messengers both by land and sea. Prosper the endeavors of all Thy servants to spread Thy Gospel among heathen nations. Accompany the word of their testimony concerning Thy atonement with demonstration of the Spirit and of power. Bless our congregations gathered from among the heathen. Keep them as the apple of Thine eye. Have mercy on Thy ancient covenant people, the Jews. Deliver them from their blindness, and bring all nations to the saving knowledge of Thee. Let the seed of Israel praise the Lord. Yea, let all the nations praise Him. Give to Thy people open doors to preach the Gospel, and set them to Thy praise on earth. Amen.*"

After twelve months of anticipation, the time has again come for the Annual Convention. The season of preparation is well nigh over, and the moment of fruition is at hand. Mrs. Moore, the president, in suggesting that there should be an hour of prayer in which, at approximately the same time, societies throughout the church could unite with the Convention and with each other in offering supplications, has shown her faith in the power resultant from the holy petitions of God's people. Let us all, not only on that appointed occasion, but prior to the meeting be asking Almighty God Himself to take charge of this gathering, to direct its energies toward the wisest purposes, to support and control all who engage in its discussions, conferences, or devotions and to obviate anything which might militate against his cause. It is hoped that a number of missionaries shall be present at the Convention and shall take part in its sessions. This is certainly desirable. But no matter how many of these faithful messengers may attend, nor how many burning words may be uttered, all must be futile unless One be present who has control of all instrumentalities. May it happen to this assemblage of God's people as it did to those loyal souls gathered together in Jerusalem, that as they were talking together about those things which lay upon their hearts, "Jesus Himself stood iu the midst of them and said unto them 'Peace be unto you.'"

Miss Carrie M. Buchanan, of the mission at Luxor, Egypt, has our sympathizing thought as she mourns the loss of her father, Rev. J. N. Buchanan, whose spirit was summoned from earth on the third of April. There is One who will prove a Father to those fatherless if they

but put their trust in Him.

Whether or not our missionary force may soon obtain the large body of recruits for which request has been lately made, it must gratify all to see that some have already begun to offer themselves for service abroad. Miss Flora J. Jameson, who will probably be sent to India next October by the Women's Board, is a member of our congregation in Avalon, Pennsylvania, and has been actively engaged in its various organizations. She expects to do specific work in the Chicago Bible Institute, thus endeavoring to perfect herself yet farther for the duties in prospect. We trust that nothing may interfere to frustrate the intention of this young friend.

It seems appropriate that Rev. Bruce J. Giffen should follow in his parents' footsteps and should volunteer as one of the King's servitors in Egypt. Mr. Giffen is favorably known in different parts of our church, specially in Xenia, while attending the Seminary in this place. For two winters he has been enrolled as a student in the Theological department of Princeton University. Readers of our church papers will recall that last summer he was in charge of our newly-established mission in Schenectady, N. Y. It is probable that he will sail from this country in July.

With sorrow we learn of the serious illness of Mr. George M. Reed, long the treasurer of our Home Mission Board, and earnestly do we hope that God may see fit to send healing to this devoted man. He is, we believe, the father of Miss Carrie M. Reed, who recently contributed to our columns an article with regard to Christian work among the Italians in Pittsburgh.

It is expected that some representatives of the Magazine will be present at the Allegheny Convention. We look forward to seeing old friends and hope to make new ones. Our readers are perhaps scarcely aware of the large section they occupy in the minds and hearts of the Magazine Committee, and will not be able to realize how gladly we look into the faces of those who, though they may be personally unknown, are nevertheless not aliens to our thought. We are grateful for every opportunity which brings us into actual contact with those for whom we write and plan all through the year.

It is our aim always to give proper credit to sources from which we may have borrowed; and we regret that in our last month's issue there were two omissions in this regard. The story, "The Missionary Conference," was adapted from "Bright Bits," and "Young India and the Bible" was clipped from The Bible Society Reporter. Hereby we make apology.

The Egypt mission is no whit behind that in India in the expression of its necessity and its hope. "Two hundred and eighty missionaries" are petitioned for by the Association in Egypt whose appeal has been published in our denominational papers. The call from work and workers is surely loud enough to arouse the most sluggish, and if it accomplish this arduous task and stimulate wider interest and more liberal gifts, it will have done a good deal toward the ultimate fulfilment of its own request. We subjoin a portion of this "Appeal" from Egypt.

The population of Egypt is about 10,000,000. Of these, over nine-tenths are Mohammedans, while about 750,000 are Copts, Armenians, Syrians, Greeks and others of various European or Asiatic origins with some individual exceptions. All of these non-Mohammedan peoples are in reality almost as destitute of any vital spiritual religion as are the Mohammedans themselves. The government is practically Mohammedan, and compels its employees to work on the Sabbath day, while all its influence is directly against an aggressive exangelistic effort. On account of the fanatical prejudice and opposition of the Mohammedans, no open-air preaching is allowed. Cairo is the greatest educational center of the Mo-

hammedan world, and the whole country is filled with Mohammedan newspapers which take every occasion for opposing the spread of Christianity. Another great difficulty is the fact that only about 12 per cent. of the men and 6-10 per cent. of the women of Egypt are able to read and write. Cairo had a population of 570,000 by the census of 1897; Alexandria, 319,000 and Tanta 57,000.

It appears unmistakably clear that God has placed our own church in the position of chief opportunity and obligation to evangelize Egypt. It is true that there are some workers or other denominations at work in some sections of the country, but our own mission extends from Alexandria to Assouan, and is the only evangelical agency which has succeeded in raising up and training a body of Egyptian pastors and evangelists. But even if 2,000,000 of the people of Egypt were to be considered the field of agents of other missionary societies, and this is certainly the utmost that such missionaries might expect to be able to reach, it would still leave 8,000,000 as the field of our own church. In order to have one ordained missionary and one lady helper to every 50,000 of this number, a total force of 160 men, and 160 lady missionaries would be required. We now have less than forty such workers on the field. This would mean an increase of 280. It would only be possible for even this total number to lead in the work of thoroughly evangelizing Egypt in this generation, on the supposition that a force of trained native pastors and evangelists can be raised up, equal to fully five times the total number of missionaries needed.

And such an increase of native workers could only be secured by a great revival in the Egyptian church. But we believe that if our church will unite with us in fervent prayer to this end, it is entirely possible for such a quickening from God to result, that workers, both from the Egyptian church and from our own American church may be raised up in sufficient numbers to become the human agency through which the message of the gospel may be made intelligible to the entire present generation of people in this land.

We cannot undertake at present to determine how large a force of workers may ultimately be needed for the work in the Sudan. We have received a statement of plans of work from the missionaries there mentioning definite places for 25 additional workers, and we have no doubt that it would be wise to send at least that many, within the next two or three years.

It had been specially requested that we use as our frontispiece this month the picture of the late Dr. S. E. Johnson as she sat surrounded by a number of missionaries' children. It seems appropriate that at this anniversary time, we should remember one whose personality made always a strong impression at those conventions which she attended. The picture was obtained through the courtesy of Mrs. Belle Lytle.

Rev. J. O. Ashenhurst is the one to whom we must say our "Thank you" for the picture standiug at the head of his article. This drawing was Mr. Ashenhurst's own work; and the MAGAZINE appreciates the generosity and interest evinced by the gift. Miss Montgomery also has our gratitude for the photograph illustrative of church and chapel at our Indian stations, as well as for the reproduction of a Piute abode. To the Associate Reformed Presbyterian we are indebted for the picture of Miss Fannie Wallace, a missionary in Mexico who died last Fall on her field of labor. The sketch of her life, also, is culled from the pages of the abovementioned paper.

As we review this month's table of contents, we are gratified in thinking that a good degree of help for auxiliary societies in the carrying out of the programs may here be obtained. The touching letter of blind Beachkan must bring us into closer union with our Indian friends. Mrs. Gordon makes us understand some of the special difficulties of the field, while Mr. Ashenhurst's article enables us to have a clearer view of things as they really are among the Red Men. The information as to the sending and contents of boxes intended for the Indian stations is plain and timely, and we hope it will help to obviate inconvenience and uncertainty at both ends of the route. We are glad to have something authoritative in the way of intelligence, with regard to the Sac and Fox tribes who are likely to come under our ecclesiastical care. We are truly

grateful to all these friends who have aided us in the preparation of this number.

We are highly pleased with the new mission map of Egypt which has come to us from our Foreign Board in Philadelphia. It is very distinct and amply large. We are assured that all who will be at pains to become familiar with it will no longer have a nebulous idea of the geographical location of our mission-stations in Egypt and the Soudan.

On April second, the Xenia Presbyterial Society celebrated its twenty-fifth anniversary. Appropriate exercises and reminiscences formed a part of the program, and excellent addresses and papers were given. Mrs. Mary Clokey Porter, who was present as a guest, told in a succinct manner about the work of the W. G. M. S. It would no doubt be a satisfaction to many of our people to be told in this simple, explanatory way just what departments are under the care of the women of our church. Mrs. Porter—who, by the way, was one of the members of this Presbyterial at its organization,—also presented the theme of the Thank-offering, a topic in which her interest is very real.

The MAGAZINE Committee was unable to repress sentiments both of humility and joy at the kind words spoken of our monthly. Appreciation from one's own home circle is very sweet to the recipient.

NOTICE.

Will all delegates to the General Missionary Convention of 1903 please send their names immediately to Miss Eliza McHendry, 7 Dawson Ave., Bellevue, Pa? The local committee will provide entertainment for visitors at reasonable rates, if requested to do so.

The Young People's Christian Union of the Seventh-avenue United Presbyterian church, New York City, appears to have its work well-systematized. We notice with pleasure a graceful deed on the part of that society in sending to the wharf, where our missionaries were expected to land, a delegation to assist in every possible way these wayfarers, and to furnish entertainment for such as might find it necessary to remain over night in New York.

Professor and Mrs. R. S. McClenahan, of Asyut, Egypt, now possess a little son who was born on March twelfth. We greet the future missionary!

In the Norfolk College Bulletin we see this statement: "An attendance one day at S. S. of 665." There cannot be much question that the truth is being disseminated by means of the Norfolk mission. We desire to acknowledge the receipt of this paper issued monthly by the mission's printing department. The Black Belt Missionary also comes to us, and the Aurora. This last is published at Knoxville.

In connection with our American Indian study, we would advise the reading of "Lights and Shadows of a Long Episcopate" by Bishop H. B. Whipple. This autobiography of the venerable Rishop of Minnesota is a true tale, simply told, of this man's work, chiefly among the Indians, who, in the early days of his episcopate, were much more widely diffused than at present is the case. Had his judgment and advice been followed in regard to the policy adopted toward these native races, great sorrow would have been spared to them, while the conquering nation would have had a conscience void of offense toward those helpless ones.

In a personal letter from Mrs. J. C. Alter, she says:

"Have you noticed the latest edict in regard to Indian names? Poor Lo has been shorn of his locks; and now to be deprived of his own name—his identity—seems little short of an outrage. Fancy our dignified elders, Tullux-Holliquilla and Kishwalk, masquerading under the

unmeaning titles which are imposed on our own race! But this decree is inexorable; our native people have no alternative but to obey. But the last link in the charm of their old picturesque life is broken; they will never lift their heads again. To me, it seems so unjust to deprive them of the only heritage that was left them."

Yet still, as Mrs. Sigourney sang, the memory of these native races can never pass away as long as Ontario, and Massachusetts and Allegheny and Niagara keep their names.

All the letters we receive are not laudatory ones; but many cordial friends are moved to write us words of cheer. Not in the way of self-praise, which we consider odious, but entirely in the hope that our readers may acquire a little more confidence in recommending us to others, we venture to give a few extracts from recent communications. A gentleman in Nevada, having sent more than the adequate annual price of the MAGAZINE, being notified of the fact responded:

"Keep the money I sent for the MAGAZINE, and extend my subscription. I will get full value for the money even should the MAGAZINE not exist for half that length of time. I like it. It is fresh, bright and interesting. Each number is different from the others, yet all maintain the same high order of merit. It must indeed be 'a labor of love' to its editors and all connected with it. May God bless them all, and crown with success their efforts for the extension of His Kingdom and the uplifting of humanity."

From Nebraska writes one:

"Either the December or February number is worth the price of the MAGAZINE. They are so good. You have my best wishes."

A friend in Illinois says:

"I think the MAGAZINE is very cheap at sixty cents."

Those who worked so hard to make the "Junior number" a success will have their hearts warmed by the following words of commendation from Rev. Harlan P. Beach, D. D.; the Educational Secretary of the Student Volunteer Movement: "Let me congratulate you upon your 'Young People's' number. It ought to be very helpful. I shall recommend it in a moment to a pastor's wife, who has charge of such work and desires information along that line."

Boxes for the Indians.

In regard to the sending of boxes and what they should contain we would advise that societies send them during the summer months. After October it is always doubtful about our being able to get them from The Dalles. There are two boxes there now that have been there three months. The roads are so bad that during the winter months that teamsters cannot be hired to go out.

There is always a demand for comforts and calico pieces, yarn, tennis flannel and underclothing. We can use dress skirts, but it is needless to send the waists and jackets. The Indian women cannot get into the waists and they prefer a shawl or old blanket every time to a fancy coat; so it is really a pity to pay freight on what we cannot use. Coats, overcoats, pants and underclothing for men can always be used, but there is no call for clothing for children from four to sixteen years of age, as these are all provided for by the government.

MRS. H. C. GORDON.

Warm Springs, Oregon.

Again we urge upon all those expecting to attend the Women's General Missionary Meeting, next month, the necessity for *thoughtful preparation. As far as possible, allow nothing to prevent your prompt attendance at every session.* Occupy a front seat. If you are a delegate and desire to be helpful to the meeting you will want to take advantage of every opportunity for giving and receiving inspiration. One very successful way that has been tried by many, is to have *your own place* throughout the meeting. Provide yourself with note books and pencils before

leaving home. *Pray and think much for the good of the convention.*

MRS. GEORGE MOORE.

Xenia, Ohio.

United Prayer and Praise Service.

For the interests and welfare of our General Missionary Society soon to convene in its twentieth annual session, a representative member from every presbyterial society will be in attendance. The majority of those who, during the past year, have wrought through mind and heart a faithful service for His Kingdom will remain at home. That all may unite in this anniversary at some hour and with some subject leading their thoughts from the achievements of the past to the greater opportunities awaiting us, one hour is set apart for the purpose of engaging in prayer and supplication.

It is desired by the officers of the Women's General Missionary Society that every church door be opened at the hour of two to three o'clock, Thursday afternoon, May 14th, 1903. Each church or society is invited to choose from suggested topics for conference what seems best suited to its own conditions. This invitation to united prayer is for every one. Though we represent in this annual meeting a portion of the work done through the church by women, yet this work is the one "great commission" to every believer and all should feel the responsibility of giving thanks to God for the wonderful things he has wrought throughout the world during the past twenty years.

May we be led to feel in this hour of prayer that, as the past has been filled with blessing, so does the future hold rich opportunity and exalted privilege, and that this opportunity and this privilege are no less than commandment to do His work ready and waiting for workers.

We know that there will be many true hearts not circumstanced to avail themselves of this privilege of public prayer. Wherever such an one be found at that appointed hour let him ask God to lead the minds and hearts of the people of the United Presbyterian church to see the duties and opportunities He is providing for them in His Kingdom.

TWENTIETH ANNIVERSARY HOUR—SUGGESTIVE THOUGHTS FOR SUBJECTS FOR PRAYER.

Lift up your eyes and behold the fields. John IV: 35.

The harvest truly is plenteous; but the laborers are few;

Pray ye therefore the Lord of the harvest that He will send forth laborers into his harvest. Matt. IX: 37-38.

Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us,

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Eph. III:20-21.

SUGGESTED TOPICS FOR CONFERENCE THEN AND NOW OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.

What has the Women's General Missionary Society done (1) for its individual members; (2) for congregations; (3) for missions?

MRS. GEORGE MOORE, President.

Reduced Railroad Rates To Allegheny Convention.

Reduced rates to the Annual Convention of the Women's General Missionary Society of the United Presbyterian church of North America in Allegheny, Pa., May 13-15, have been granted on the Certificate plan by the Central, Western and Trunk Line Associations. The joint territory covered by these three passenger associations is bounded on the east by the New England States; south by Virginia, the Ohio river to Cairo, St. Louis, Springfield and Pierce, Mo., Indian Terriiory, Oklahoma and New Mexico; west by Denver including all points in Colorado, Cheyenne, Wyo.; north by Manitoba, the

Great Lakes and Canada.

In order to secure reduced rates there must be 100 railroad certificates, (not written receipts from agents) reading for "tickets over terminal lines to the convention," showing 100 persons have actually been in attendance who have purchased the proper tickets to the convention. Certificates showing purchase of tickets for not less than 75 cents will not be counted.

In purchasing tickets ascertain from the ticket agent what portion of the journey can be covered by certificate obtained from him, and have same filled out to correspond with ticket purchased. Tickets can be purchased and certificates obtained three days prior to opening date, or first day of the meeting, and certificates are presented not later than three days after date announced as closing meeting, return tickets at one third fare may be secured. Sabbath is not counted as a day in any case. The return tickets sold at one-third rate of going fare will in all cases be limited to continuous passage and is not transferable.

The Traffic Association sends a special agent to our meeting to vise certificates. To pay his expenses a fee of 25 cents will be paid by each delegate as she leaves her certificate with him. The special agent will be at the church (First U. P. church, Union Ave., Allegheny, Pa.,) May 14th to attend to his work. *All* certificates must be presented to the railroad secretary prior to that date, so she may attend to her part of the work. The concession will apply to all who attend the convention whether delegate or not.

Miss E. D. Brown, Railroad Sec'y.
3501 5th Ave., Pittsburg, Pa.

THE BOOK-SHELF.

CANDIDA, or BY A WAY THAT SHE KNEW NOT. By Mary Hoge Wardlaw. The Presbyterian Committee of Publication, Richmond, Virginia.

One who reads the popular magazines, yes, even the Protestant religious periodicals, must notice in many of them a recession from the old position of antagonism, not to the persons, but to the creed of Roman Catholics. We should, were we vulnerable, be well-nigh persuaded that this church which makes its boast of eternal infallibility has, nevertheless, changed intrinsically since the days of the Auto-da Fe. The volume under review written by one for twenty years a missionary in Brazil gives some idea of the superstition existing among the Popish inhabitants and also of their animosity toward the Protestants. The author desires us to remember that this is "exclusively a story of Northern Brazil," and that with the exception of one chapter, which is the "result of much study and research," she describes nothing which she has not seen. "The action of the story is comprised between the beginning of 1880 and 1889."

The book is not written polemically, but to show how a soul, struggling upward into the light, can, by God's grace, attain life and peace even under adverse conditions. So far as we can judge, the picture presented of Brazilian life is sympathetic and faithful ; and we think that the reader would, by the perusal of this book, be helped to an understanding of the conditions in the land where the scene of the tale is located.

THE STORY OF THE CHURCHES: THE PRESBYTERIANS. By Charles L. Thompson, D. D. Price $1 net. The Baker & Taylor Company, 33-37 East 17th street, New York City.

Every denomination should have an accurate history of its own body. This ought to be attractive also, as well as truthful. For the rank and file of church members, such a history should not be too labored and ponderous ; and no matter how many researchful and authoritative works there may be in a denominational literature, the list is not complete without some "handy volume" sketch from which even those who are not profound students may learn something of their own ecclesiastical history. We should not limit our interest entirely to our own branch of Zion; for the record of all God's people should be of impor-

tance to us. The small volume under review gives in condensed form some account of that church commonly called in this country, the Presbyterian, though some of the rest of us might justly lay claim to the same title. "Origins" are recounted, and the general story is traced through the inception and progress of missionary enterprise, the reaching out toward the great unknown West, the part taken in historical movements, through dis-union and re-union, heresy trials and confessional revision, until in the last chapter we are given a bird's-eye view of the Presbyterian church as it is to-day. Dr. Thompson evidently makes an effort to be just and conciliatory, though it is not difficult to learn on which side of certain issues he has taken his stand. The book is readable and accurate in style, and forms a good example of a popular ecclesiastical history.

In the April number of the *Southern Workman* (published by the Hampton Institute Press) the importance of home industries is emphasized in three well-illustrated articles entitled "The Fireside Industries of the Kentucky Mountains," "Home Training Courses at Hampton," and "New Paths of Hope for the Mission Indians."

A frank but thoughtful and sympathetic article on "The Defects of the Negro Church" is contributed by Mr. Faduma, a young African graduate of Yale University; Kelly Miller concludes the valuable series of papers which has been running in this magazine with a study of the "Inter-relation of the Country and City Negro," and Dr. Charles A. Eastman has an interesting contribution on "Indian Traits." A short article describing the co-operation of Southern planters in establishing schools for Negroes on their plantations is of more than ordinary significance. This number of the *Southern Workman* also contains important editorials on "The Negro Artisan," the report of the last Atlanta Conference.

Twentieth Annual Convention

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, TO BE HELD AT FIRST UNITED PRESBYTERIAN CHURCH, ALLEGHENY, PENN., MAY 12–15, 1903.

Officers of W. G. M. S.

Mrs. George M. Moore, President, Xenia, Ohio.

Mrs. W. A. Spaulding, First Vice President, Seattle Washington.

Mrs. John A. Wilson, Second Vice President, Pittsburg, Penn.

Mrs. Mary W. Porter, Secretary, Latrobe, Pa.

Miss E. J. Sloan, Treasurer, Pittsburg, Pa.

EXECUTIVE COMMITTEE FOR 1903.

Miss Eliza McHendry, Chairman.

Mrs. J. D. Frazer.

Mrs. John McNaugher, Allegheny, Penn.

Programme.

TUESDAY EVENING:

7:45—Opening Prayer and Praise Service Subject: The Divine and the Human in Missionary Work. Psalm 67:1-2–68, 11. Mrs. John A. Wilson, Pittsburgh, Pa., Second Vice President, presiding.

Greetings—First, Allegheny Presbyterial, Mrs. W. J. Robinson; Second, "Women's Board," Mrs. Anna R. Herron, President; Third, Women's Association, Mrs. H. C. Campbell, President. Response, Mrs. John A. Wilson, Second Vice President

Address of President.

Appointment of Committees. Announcements. Adjournment. Reception.

Music in charge of First Church, Allegheny, Choir.

WEDNESDAY MORNING.

9:00—Morning worship, Miss Sallie E. Dickey, India presiding. Subject, Preparation for Work.

9:20—Report of Committee on Credentials.
Roll Call. Minutes.
Appointment of Committees.
Report of Statistical Secretary, Mrs. Mary W. Porter.

10:00—Report of Recording Secretary, Mrs. Samuel Yourd.

10:25—Report of Treasurer, Miss E. J. Sloan.

10:45—Report of Finance Committee; Chairman,—Discussion.

11:00—Report of Magazine Committee. (a) Mrs. E. H. Carruthers, Secretary; (b) Mrs. S. M. Kelso,

Treasurer.

11:25—Report of Junior Magazine, Mrs. E. M. Hill.

11:40—Report of Thank-offering Secretary, Mrs. Mary Clokey Porter.

12:00—Adjournment.

WEDNESDAY AFTERNOON.

1:00—Thank-offering Bearers' Conference.

1:45—Praise and Prayer Service. Subject, Thy Word. Isaiah 40:8. Miss Ella O. Kyle, Cairo, Egypt, presiding.

2:05—Report of Literature Secretary. Miss Elizabeth Caughey.

2:15—Conference—The Function of Literature in Missions. Mrs. T. C. Atchison, Baltimore, Maryland, presiding.

I. Place of Literature in the Church at home Mrs. G. L. Dunn, Erie, Pa.

II. Place of Literature in the Foreign Field. Mrs. W. C. Williamson, Keokuk, Iowa.

III. Coordination with the Bible of other Christian Literature in the Scheme of Missions. Mrs. W. T. McConnell, Turtle Creek, Penn.

IV. Biography as an Inspiration to Mission Work. Mrs. Lucy Barber, Cedarville, Ohio.

V. The Educative Influence of Attractive Literature Upon the Young People. Mrs. R. A. Evans, Minden, Nebraska.

VI. Circulating Libraries of Missionary Literature with Competent Directors as to their Use in our Church Colleges and Seminaries. Miss Margaret McLaughrey, of Westminster College, Instructor in Literature.

VII. Circulating Library of Missionary Literature with Competent Directors in our Congregations. Mrs. W. M. Hopping, Uniontown, Ohio.

VIII. Circulating Libraries of Missionary Literature with Competent Directors in our Sabbath Schools. Miss Mary Wilson, Baldwin, Pa.

IX. Our Missionary Magazines—an Educational Agency. Mrs. H. N. Freeman McAlevy's Fort, Penn.

X. The Missionary Press—its Power in Awakening Intelligent Appreciation of Mission Work. Miss Jennie Pollock, Canonsburg, Penn.

XI. Its Power as a Beneficent Force in Upholding and Uplifting Native Converts when Its Product is in the Vernacular. Miss Jennie M. Morrison, Sialkot, India.

XII. Its Power as an Aid in Medical Missions. Miss Anna Boggs Watson, M. D., Tanta, Egypt.

XIII. A Searchlight on the Growth of Missionary Literature. Miss Elizabeth Caughey, Lit. Sec'y.

XIV. Systematic Study of Missions. A Forward Movement in Missionary Work. How can it be made Effective in Congregations. Mrs. C. E. Hanna, Washburn, Ills.

3:30—Home Missions. Report of the Secretary, Mrs. H. C. Campbell.

3:45—Foreign Missions. Report of Secretary, Mrs. W. J. Reid.

4:05—Freedman's Mission. Report of Secretary, Mrs J. B. Hill.

4:20—Round Table Conference on above reports. Miss Mame L. Giffen, St. Clairsville, Ohio, presiding.

4:40—Representatives from the Field.

4:50—Praise and Prayer.

Adjournment.

WEDNESDAY EVENING.

7:00—Young Ladies' Conference.

7:45—Praise and Thank-offering Service.

Praise. Prayer. Praise.

Subject, A Grateful Retrospect, Psalm 145. Mrs. John A. Crawford, Chicago, Ill., presiding.

Responsive Reading—Gratitude to God.

I. For His Goodness.

II. For His Kingdom.

III. For His Providence.

Presentation of Thank-offering.

Thank-offering Prayer. Praise.

Announcement of Thank-offering.

8:30—Address. "The Unbaptized Arm," Miss Florabel Patterson, Law Professor of History, Monmouth College, Monmouth, Ill.

Doxology. Benediction. Adjournment.

THURSDAY MORNING.

Morning Worship, "Witnessing for Christ." Luke 24: 45–48. Miss Fannie C. Martin, Zafarwal, India, presiding.

9:15—Minutes. Roll Call.

9:30—Junior Work. Report of the Secretary, Mrs. N. Wylie Stevenson.

9:45—Parsonage work. Report of Secretary, Mrs. G. W. McDonald.

10:00—Home for Missionaries' Children. Report of the Secretary, Mrs. R. S. Smith.

10:15—Report of the Women's Association; Mrs. S. B. Donaldson.

10:30—Prayer.

10:35—Report of the Nominating Committee. Election of Officers and Members of the Women's Board. Report of Committee on place of next meeting. General business.

12:00—Adjournment.

THURSDAY AFTERNOON.

1:00—Informal Conference of Junior Workers.

1:45—Praise and Prayer Service. Subject, The Fields, John 4:35, Matthew 9: 36, 37, 38; Malachi 3:17. Mrs. J. J. Henderson, Greenwich, New York, presiding.

2:15—Our Twentieth Anniversary Hour. Subject, The Missionary work of the Past, Its Bearing Upon the Future, Secretaries of Departments and Ex-Presidents of W. G. M. S. Mrs. John A. Wilson, 2nd V. P., presiding.

3:15—Round Table Conference continued. Miss Jennie Turner, M. D., Youngstown, Ohio, presiding.

3:30—Address, "The Hope of the South." N. B. Cotton, Sup't United Presbyterian Mission Farm, Catharine, Alabama.

4:00—The Junior Hour. Special Exercises—Juniors of Allegheny and Monongahela Presbyterial Societies. Conducted by Mrs. R. M. Russell, Pittsburg, Pa,

4:20—Junior Conference. Mrs. J. C. Warnock, College Corner, Ohio, presiding.

1st Do you advise a Junior Society in a country congregation? If so, how secure attendance? Mrs. Anna C. Holmes, Xenia, O.

2d The Little Light Bearers—How gather and care for them? Mrs. Stuart Magee, New Brighton, Pa.

3d How to Interest and Hold the Boys. Mrs. J. J. Henderson, Greenwich, N. Y.

4th Maps, Charts and Pictures as Educators. Miss Lulu Renwick, South Omaha, Nebraska.

5th How Educate in the True Principle of Giving; Miss Iva B. Laing.

6th. The Success of the Work During the Coming Year, Dependent Upon What Great Factor? Miss Margaret Campbell, Monmonth, Ill.

5:00—Prayer and Adjournment.

THURSDAY EVENING.

7:00—Informal Conference, Women's Magazine.

7:45—Evening Worship. Prayer and Praise Service. Subject, The Busy Life of Christ. Matthew 9th chapter. Mrs. O. H. Milligan, Elderton, Pa., Presiding.

8:00—Address—Home Missions. Mrs. J. H. Gibson, Portland, Oregon.

8:30—Address—Foreign Missions. Miss Anna Boggs Watson, M. D., Tauta, Egypt.

Offering. Benediction. Adjournment.

FRIDAY MORNING.

9:00—Worship, Rev. 3:8. Subject, Strength for God's Work; How to Obtain It, Haggai 2:4: Eph. 6:10–18; How to Use It, (for self) Col. 1:10–12; Phil. 3:13.14; (for the world) Acts 1:8. President presiding.

9:20—Minutes. Report of Committee on Resolutions. Prayer. Discussion. Adoption of Resolutions. Unfinished Business. Introducing New officers. Praise. Parting Words. Benediction. Adjournment.

The Psalter will be used during the convention.

Thank-offering.

Words of Exhortation for the New Year of Service.

Consider one another to provoke unto love and to good works. Heb. 10: 24.

To do good and to communicate forget not, for with such sacrifices God is well pleased. Heb. 13: 16.

Study to show thyself approved unto God, workmen that needeth not to be ashamed. 2 Timothy 3: 14.

We desire that every one of you show diligence unto the end. Heb. 6: 11.

Two Glances—A Message to Societies.

A GLANCE BACKWARD.

At the beginning of the church year just closing the "mark set before us" by our Women's General Missionary Society was to double the membership, contributions, thank-offerings and subscriptions to the Women's and Junior's Magazines. In many congregational and Presbyterial societies most excellent work has been done in efforts to reach this high mark. Some have succeeded well in reaching some points, and others in other points. These all merit the commendation, "Well done, good and faithful servants," and their work will tell for good in future years. We wish we could pause here and forget the *dark side* that has been presented in some of the reports received. However, we will simply hold it up as a warning for the future to such societies as are satisfied with past accomplishments and have put forth no effort to reach the high mark.

Alas! some of the largest congregations in the church report *no increase* in any respect, but we are glad they are in the very small minority. *May the number grow less and less each year!* Where little or no seed is sown during the year, who can expect a rich harvest of golden grain to lay at the feet of the Master? Remember the danger—*While the Lord's servants are asleep in the great harvest field enemies sow tares*, saith the Lord. While they slept, the enemy came and sowed

tares among the wheat. Matt. 13: 25. Hear the voice of the Lord: Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech; for the *vintage shall fail, the gathering shall not come.* Isa. 32; 9: 10.

A GLANCE FORWARD.

Opportunity—opportunity! is today written over every mission field in the home and foreign lands. Opportunity for what?

Opportunity to make known the way of salvation to all who have not yet heard of a Saviour.

Opportunity to loose the cruel chains which bind the poor ignorant heathen to their idol worship.

Opportunity to open the eyes of the spiritually blind to see the True Light.

Opportunity to give the blessed gospel to the whole world.

Opportunity to save souls for whom Christ freely gave His life.

Will the church rise in her might and improve these opportunities? We believe that the Spirit of God is moving upon His people as never before, and that they will in His strength enter the wide open doors and possess the land in the name of Christ their King.

In response to the late agonizing cry that has come from our foreign fields—Egypt and India—consecrated young men and women are already offering themselves to the foreign work and societies and congregations are pledging the sums necessary to send them. Some one has said, "The millenium of missions draweth near when Christian men and women who are financially able will each have at least *one representative* in the *home* field and a *second* in the foreign field. May God hasten this glorious day.

(MRS.) MARY CLOKEY PORTER.

Our Book of Remembrance.

"I think we had better keep a book of remembrance, daughter," said my father, as we sat beside our evening fire, rehearsing some unusual perplexities and sorrows.

Life had gone very hard with us that year, and I had become a chronic complainer. Just now brother Joseph lay helpless with a broken limb, and she, who could "run smooth music from the roughest stone," the mother dear, had been taken from our sight.

"A book of remembrance, father?" I replied, "Why, I thought the Lord kept that."

"Yes, but why shall not way-worn mortals keep one also—in which to note his gifts; to recount the blessings of the way; the 'red-letter days' of sunshine after storm and darkness, joy after sorrow, quiet and peace after confusion, unexpected good, deliverance from danger? It has become easier to speak of our misfortunes and trials than of our blessings. These are received in silence. I'm afraid we shall never become 'house-top saints' at this rate."

"Don't say '*we*,' blessed old father!" I cried penitently, noting with a pang the glory of swift-coming translation over the noble head and face. Smiling at my eagerness, he softly repeated:

"Every lifetime,
Yes, the narrowest and most drear,
Is a cup that still runs over
With the gifts of God most dear.

"Suppose we take those pocket diaries, and write in them 'Gifts *versus* Losses,' 'Blessings over against Trials,' 'Joys more than Griefs,' and see what comes of it. I think it would prove no small aid to our happiness and spiritual health."

A very tender and penitent heart made its first entry that night in the little book. On the fly-leaf my father's familiar hand had written:

"Here, then, inscribe them, each red-letter day!
Forget not all the sunshine of the way
By which the Lord hath led thee; answered prayers
And joys unasked: strange blessings, lifted cares;
Grand promise echoes! Thus each page shall be
A record of God's love and faithfulness to thee."

It was strange after that how my book of remembrance filled up. I soon had to have another. Sometimes I compared mine with father's, who said: "You see, daughter, we do not have to search for

his gifts; they are legion to those who have open hearts."

Often we found we had mentioned the same gift or deliverance, but oftener the need of individuality or experience had recognized what the other had missed. Where I had noted gifts of bread and lovingkindness, my father had offered thanks for the gifts of chastening and for hidden manna. Underneath the former he had written: "Courage! ye that bear the sublime lot of sorrow. God wills it. It is the ordinance of infinite love, to procure for us an infinite glory and beatitude!"

And beneath the latter:

"We have meat to eat that ye know not of!"

I noticed a spirituality to his remembrances that marked him, indeed, as a "house-top saint." Not a day passed but I had occasion to take the little book from my pocket, to note perhaps, a sweet surprise, a gracious gift, unexpected strength, or cheer, or light; a soft air after a day of withering heat, a radiant sunset, a perfect day, an hour of peace, an answered prayer, an hour of fellowship a friend.

That coming year life took on new meanings. Joys unexpected and unasked came into my life, till the soul cried out: "Lord, it must be a mistake! This can not be for me!"

Then my little book began to show new revelations of truth and God, some blessed inspirations, thanksgiving for a cross to bear, and some conception of God's way with a soul. So that when one day we found our dear, old father "fallen on sleep," with a smile of heavenly brightness on his face, I was able to write in my little book of remembrance, "Thank God,' for an abundant entrance into his rest.

'Thank God for all my loved
That out of storm and care
Have risen to peaceful heights above,
And stay to meet me there."

—*American Messenger.*

Will not every reader of this MAGAZINE try the "Remembrance Book" this coming year? Place a Thank-offering box beside it, and prove your gratitude through offerings, that others less favored than yourself may receive some blessings you enjoy. M. C. P.

Foreign News Budget.

Egypt.

Mrs. Elizabeth Giffen writes of affairs at Cairo:

The past month has been a very busy one for those of us who live in Cairo. First came the meeting of Synod which lasted ten days. Almost all our missionary gentlemen were here for that and we each had as many guests as we could accommodate, besides entertaining all the members of Synod for at least one meal each. After this came the Association and this lasted ten days, and I might truthfully say, and nights, for the evening sessions were often extended a half hour or hour, as the case demanded, until the last session which was extended for *hours*, and on Saturday, after all had departed, we who were left, felt as some one expressed it, as though "we had had the last day of school and everbody had left town."

As I write these notes we are listening to the exercises connected with the graduation of eleven girls from the boarding school. In order to give the entire school and the teachers and pupils of the different schools in the city a chance to see and hear their sisters perform, a rehearsal was given yesterday and from the hearty applause after each performance we would judge that it was a very appreciative audience. Today there are policemen at each door to control the crowd, but notwithstanding this the chapel is packed and the "reserved seat" guests have not yet arrived. The girls are all doing exceedingly well and Miss Kyle is to be congratulated on having such a good staff of teachers to help her in this great work. The performances today in English and Arabic show that the girls have had careful training and have been untiring in their efforts to make this enter-

tainment a success.

One of our Bible women in speaking of it all being so nice said "Really Miss Kyle is very clever. She is just like a man. Yes, better than a man even!"

Miss Work, after visiting some of our schools in Cairo, sends some of her impressions:

Egyptian school children are not so different from American children as one might expect to find them. True, they are not so vivacious, which makes the teacher's work both easier and harder. Our Cairo girls' school vary decidedly in their make-up, ranging from those composed largely of very poor children to those attended by a better class of children—children of perhaps a dozen different nationalities.

One of the schools is situated in one of the poorest parts of the city and although many of the children who attend are comfortably clad some few wear only one thin garment. Many of them do not wear stockings and some do not even have shoes. They do look so cold.

In the weekly prayer-meetings in these schools even the smallest girls repeat verses, and all join most heartily in the singing. They love to sing and their singing is quite as enthusiastic and to me quite as inspiring as that of American children.

Miss L. J. McDowell, of Alexandria, writes:

Junior missionary societies have been recently organized in each of our girls' schools in Alexandria and the children are very happy over having a meeting of their very own.

Next week we expect to have the Delta Presbyterial meet with us in our new church and we hope a special blessing will come with it for our women. We long for the outpouring of the Spirit upon our sisters in this large wicked city.

The wet weather has affected our work quite a little. When the mornings are cloudy the children think because it is dark that it is still early and never get to school on time. The women not being accustomed to going out in the rain cannot understand how they could be expected to come out to prayer-meeting on a wet day. The Bible women find going from house to house in the mud and rain a great trial.

One of the happiest days I have spent in Egypt, and one that will long be remembered, was the first Sabbath in February when we gathered in God's house to review the past year's history of our congregation, to recount God's blessings and to praise Him for all the good gifts which He had bestowed upon us. Surely the hearts of each and every one went up on that day to the Giver of all good in sincere thanksgiving and praise. We felt God was in our midst.

We are happy to have Mr. and Mrs. Carson, Dr. and Mrs. McLaughlin and Mrs. White and the children in Ramle for awhile. We see them frequently and through them we get into closer touch with America, India and Dolaib Hili.

Miss McMillan is making preparations for the home journey. She sails on the eighteenth of March. We will miss her sadly. Mr. and Mrs. Finney too are making preparations to leave for the homeland later on. Our force of workers in this station will be very small after these departures and we need your prayers.

Mrs. M. P. Hart, of Zakasik, writes:

DEAR FRIENDS:—Today was our regular women's prayer-meeting day. It is held in the girls' school; so the girls are present and as many women as may come. We have had with us for the past three months an evangelist whose wife is an evangelist also. She has been of great help here to get the women to come to the services. We are sorry that they must go to another place.

Last Sabbath was our communion Sabbath and three persons were received into the fellowship of the church.

We are quite delighted with the prospect of getting started very soon at our school building. We have great hopes for the future of the work in this place.

Miss Henrietta M. Harvey writes:

It was a pleasure and a privilege to have with us at this time Mr. J. C. White, of our Association meeting, who strengthened us by his counsel and sympathy. I am sure he will be able to make our work better known to our church in the "homeland" and be able to interest many who have not known much of the work in our foreign field. A tourist said to me a few days ago: "I knew nothing of the work of foreign missions before I came to Egypt and shall have a different feeling towards them than I have had."

The following is unsigned:

The meetings of our Missionary Association are always held in Ramle in the summer, but in February are held either in Cairo or Assiout. This year it was our turn to have the meeting, and it was a great pleasure to have the different members with us. There were some of the ministers here during the Synod which lasted for nine days.

It was very interesting to hear the reports from the different stations and about the different departments of the work. There was an unusually impressive season of meetings for prayer both before and during the sessions of the Association. Perhaps we realized more than ever that all our efforts are in vain without God's blessing.

There was an increased interest in the work of our mission in the Soudan, especially as Dr. and Mrs. McLaughlin were with us, having arrived during the meeting of Synod. It was a very solemn time when the votes were cast to decide who should go to the Sobat to relieve Mr. and Mrs. Kelly Giffen, who are expecting to take their vacation this year in America. The choice fell on Mr. and Mrs. Carson, and we will follow them with our best wishes and prayers in their new field or station so far south. Mr. Sowash was selected to go to Khartoum, but there is such a scarcity of workers here, it was decided that he could not be spared from his own district, except for a short time in the Soudan until autumn.

The need for more ladies became very apparent to those who were not at the summer meeting, as we agonized over how to arrange for Fayoum, Monsourah and Luxor. Three ladies are to be sent to Mr. and Mrs. Reed for a month at a time, to help in the school work there.

It was a very interesting time when the needs of the field were considered and an earnest appeal was written signed by all asking for a large number of new workers. We all felt the need of an outpouring Spirit of God on us individually and on our church members in Egypt, as well as on the church at home, so that God will give us a time of reviving and a great ingathering. We felt helped by the faith and hope of Mr. J. Campbell White.

India.

Miss Mary A. Lawrence writes from Lyallpur of a baptism service:

We always enjoy telling others of the bright spots that come into our lives, and yesterday was such a one. We are camped at a village where the people have been inquiring the way for two years. They were deceived at the first by some one coming—it is not known who—and telling them to give four annas a head and he would baptize them. They did so, but soon realized that they had not received the true baptism and have been seeking the true ever since.

Miss Hill and I examined the women and our hearts were gladdened by the evidences of real change of heart in them. When it was impressed on them that now they were going to be called by His name and must try to do honor to His name, one woman said: "All these things are written on my heart and Jesus is very dear to me."

The baptism service took place at five o'clock in the afternoon and the preparations for the meeting were a few strips of matting on the ground for the congregation to sit on and three beds for those of us who preferred a higher seat. There was a great rushing hither and thither, a gathering of all the children and great anxiety over two who had gone to do some work and had not returned. The delighted, satisfied smile that settled on the mother's face when finally they came and she had her five with her was beautiful to see.

Catechist Bhagtu preached a sermon on, "Hath not God chosen the poor of this world, rich in faith?" How very true it all seemed when hearing the words and looking at the people. After the singing of a psalm Mr. Crowe baptized 24 adults, heads of families, and 24 children.

One very pathetic thing was to see two young men, brothers, standing up holding their motherless baby boys in their arms. One mother died a year ago and the other only a few weeks ago. They came for us and we went, but we could do nothing for she was dying then.

Miss Emma M. Minger writes from Sialkot:

We learned in Bombay that we three girls, Miss McConnell, Miss Hamilton and I were to be together at Dr. Martin's in Sialkot and were very happy over the thought of being together for our first year of study and preparation and also that Mr. and Mrs. McKelvey were to be near us.

Every one is so kind and good and we received a most hearty welcome, which made us feel that we had not come out among strangers at all so far as the missionaries were concerned and we proceeded at once to enjoy all the many new and interesting things round about us. I was especially delighted to see so many green trees and pretty green fields of wheat. The roses too were just blooming when we arrived, and such beauties they were both here at Dr. Martin's and at Mr. Caldwell's on the other compound. It all seemed the more wonderful when one thought that at home you were having ice and snow and we were going out with parasols, though it gets quite cold as soon as the sun sets, and the nights remind one very much of home and the fires in the open fireplaces look and feel very cheerful after the lamps are lighted.

We enjoyed very much our first visit to the girls in the boarding school, which is located on this compound. They are all very glad to see Miss Lawrence again, for she had taught them before going home on furlough; so they had a great time greeting her. They had decorated their rooms with pictures and inscriptions of "Welcome" and were very proud of their work. At first when we went out they seemed very shy, and if they spoke or saw us looking at them would quickly turn away their faces or draw their chadars over them, but now they feel that they know us better and seem very anxious to have us understand what they are saying and they seem delighted when we can understand a word or two, though at first it did seem to us we would never be able to understand a word of their chatter.

We are studying the language now. Though it seems rather difficult, we are encouraged by seeing those around us daily who have acquired it and are using it in the good work they are doing.

Miss Lillian Brandon writes from Pasrur:

We are in camp again and have been having some very encouraging meetings with the high caste heathen. They seem more willing to hear than usual, but we still find some who will not hear. We have been in a part of our district where we do not have a worker. There had only been one camp there before, so we found them very ignorant and when told of Christ they were very bitter and blasphemous and it would have taken very little to have caused them to attack Mr. Brandon and the assistant who was with him. Of course this is not an every day occurrence.

We had rather an amusing and still a provoking incident in camp some little time ago. We haye four camels to carry our tents and other belongings from one place to another. One of the camels is young and new at the work and has to be handled very carefully and he is loaded last. One moving day the servants were busy loading the camels and did not notice a boy from one of the villages climbing up on the little camel, but no sooner had he reached the large wooden saddle than the camel jumped to its feet and began bawling and running in a circle and trying to throw the boy off. We all knew that the boy would have to come down before the camel would stop and it was just a question of how he would come. We all stood in awe for we were afraid he would be seriously hurt, but he had presence of mind to catch hold of the wooden saddle and drop off, not very gracefully, of course, but he landed without being hurt and we were very thankful. As soon as the camel found himself loose he started to run and if any of you have ever seen a camel you will realize that it can get over the ground pretty fast. He was finally caught, but it delayed our moving about two hours.

Our work among the Christians is much the same as usual, visiting them when it is possible to get them together from their work. This is mostly at night. Mr. Brandon has baptized quite a number this year and it is such a good sight to see whole families coming at once to Christ, mother, father and children all being baptized. The Lord's Supper has been administered in several of the villages, and the people are learning more each year of the sacredness of the sacrament. Those who are baptized are not admitted at once to the sacrament but are taught more; and when they see the meaning of it and reverence it, then they are admitted.

Oh! we need more workers and we hope and pray that our appeal will be responded to with an abundant supply. We can not begin to reach the people in our district. Think of anyone trying to reach 200,-

000 people in one year. What we need is more men and women from home to come and work among them and we look to this coming year with hope and prayer.

Miss Kate Corbett writes from Rawal Pindi:

One feels very egostistical to write of one's own affairs, yet out of the fulness of my heart shall my mouth speak. I came here about the last of November to a very filthy native house just vacated by the prime minister of Aiyub Khan, who was at one time the ruler of Afghanistan but is now a British prisoner. I had nothing to work with except hope, my own hands and a few household goods. After one or two coats of filth were removed and the rooms whitewashed I left the friendly shelter of the Maxwell's home and moved in. Mrs. McClure came with me and after we had a corner for them I brought the three little girls and Bua Maryan from Rev. Canda Mal's home. Miss Puran, one of our teachers, who was spending a few days with her dying sister, came on and we began school. Our home is now so nearly clean that our sweeper announced triumphantly to me yesterday that one or two more goings over would make it *some clean*. We have the first, second, third, fourth and sixth classes now and the seventh will come in next week. There are fifteen girls enrolled and more coming soon. The necessary expenses are almost provided for until the next estimate begins and we are now securing only the absolute necessities. The girls' high school, which has been talked of for two years, has come, and please God, come to stay. Now you know that the very next we will want from home is a building properly equipped with bell, benches and other furnishings, and in addition a good trained teacher.

I can only say praise the Lord and ask you to pray very especially for our new school. The city is filled with the report that a new Miss Sahib has come here to make Christians of the girls. The children have been told that she will shut them up all day, kill them and cart away their bodies at night. Nevertheless there are four girls from the city in regular attendance and more are coming. I pray that the first estimate of me, i. e., making them Christians, may prove true.

Young People's Department.

Exchange.

Sixth United Presbyterian Church, Pittsburg, Pa.

I don't know that our plan would suit everybody, for it took lots of time and plenty of real hard work. We took our congregational register, and just went from house to house, to every lady we knew could and ought to take the MAGAZINE. We have given as many as five afternoons in one week, and as many as fifty calls in one month. It was very slow work and some days no results at all, but we were not to be discouraged, for we knew the Lord was with us and we were sure to win. Our subscription to the Magazine last year was 67; we now have 157. And since we have been elected for another year, our aim for next year will be 200.

IDA M. MCCULLOCH.

AN INDIAN FESTIVAL.

BY RUTH V. SACKETT.

Once a wide-awake Christian Endeavor society planned and triumphantly carried out a pretty, original entertainment, called an Indian festival; and, even if it did mean time, hard work, careful thought, and considerable ingenuity, the result was such a flattering success it amply rewarded them for all their labor.

Both the young men and the young women were dressed in barbaric attire, their beads, furs, feathers, blankets, moccasins, and war-paint being extremely effective. Although not as gorgeous as the gypsy costume, it was fully as picturesque and striking, and added much to the pretty scene.

The church parlors were made to represent out-of-door life by a lavish use of green, "knots of flowers, and buds and garlands gay." In a corner of the room a wigwam had a buffalo robe spread in front of the opening or door. Here two Indian maidens were seated, who offered for sale straw baskets of all kinds, many of them novel in design, all pleasing in color and shape. A flower girl sold everlasting flowers, colored grasses, and pom-

poms, made from thistle blossoms. An Indian medicine-man, with his basket of roots and herbs, wandered about the room, and was welcomed by a number of elderly women, who gladly bought his wares. A lad sold bows and arrows to the little tots; there was also provided for their benefit a target, where stray shots could do no harm, a small sum being asked for each trial. This sport was enjoyed not only by the little folks, but many of the lads and lasses also seemed to find it extremely enjoyable.

A loan exhibition of interesting Indian relics and curiosities added much to the attraction of the evening, and aroused such interest among some of the young people that a class was formed for the purpose of studying about the red man, his manner of living, etc. A booth for fancy-work showed what clever brains and deft fingers could accomplish. There were feather fans, rustic boxes holding ferns, dainty bags of bead-work, dolls dressed as squaws, and birch-bark made into all kinds of pretty conceits; even bonbon-boxes were made of this material and then filled with salted nuts instead of candy.

The supper-room was decked with boughs of greens, having cages of singing birds hanging from the branches; black-haired, brown-eyed waitresses in costume served tempting dishes of nuts and fruits in as primitive a manner as possible; no flowers or snowy cloth decked the tables, and wooden plates took the place of china ones.

A delightful programme was a special feature of the evening. There was a reading from Longfellow's "Hiawatha," illustrated by twenty tableaux. Ten young girls took part in an Indian hunters' drill with bows and arrows. A young man read a charming Indian story composed for this occasion, and at the close all who had taken part in the entertainment formed in line and gave a war-whoop, which, if not realistic, was certainly very startling.—*Christian Endeavor World.*

Three Missionary Libraries.

In view of the fact that the key-note of the coming Convention of the Women's General Missionary Society is missionary literature, and that Rev. Chas. Watson, the Secretary of the Foreign Mission Board, so warmly urges the use of these missionary libraries no apology is necessary in taking so much space in the Magazine for a list of the books composing the libraries.

Missionary Campaign Library No. 1.

Missionary Campaign Library Number One (originally known as the Student Missionary Campaign Library) is the pioneer of missionary libraries for young people. For the past six months it has been out of print pending a thorough revision. During this time the list of books has been brought up to date, and the Library has been bound in a new and more attractive binding.

The revised edition of Campaign Library Number One is now offered as before, for ten dollars in cash. It is composed of sixteen volumes of the best standard books on missions, and is undenominational in character. It is believed that many who are not now interested in missions will, by reading the heroic lives contained in this Library, be impressed that our God is the same to-day that he ever has been, and that the days of miracles have not gone by. In addition to books of biography and missionary fiction the Library will be of inestimable value to the Mission Study Classes for reference and to Missionary Committees for use in preparation of programs for the monthly meetings.

"In the Tiger Jungle," by Rev. Jacob Chamberlain, M. D., is one of the most fascinating books the writer ever read. The description, in the first chapter, of the marvelous way in which God delivered his servant from apparent certain death can but strengthen one's faith in God, and will insure not only the reading of the balance of this intensely interesting book, but will whet the appetite for more like it. $1.00.

"The Story of Paton" is full of thrilling incident and adventure, and is

one of the most intensely interesting books of modern times. The old hero still lives and belongs to this age. $1.50.

"THE STORY OF THE LIFE OF MACKAY OF UGANDA," as told by his sister, is full of romance, and is an illustration of how a young man may give his life to God so that he can glorify his Master in making roads as civil engineer or blacksmithing for a heathen queen. $1.50.

"A MEXICAN RANCH" is a prize story by Mrs. Janie Pritchard Duggan, written to show the every day life of the people on a Mexican ranch. While the characters portrayed are not real, yet the missionary, "Senorita Maria," has her counterpart in many who have taught, toiled and prayed as she is represented to have done. It is a most fascinating book. $1.25.

"OOWIKAPUN; OR HOW THE GOSPEL REACHED THE NELSON RIVER INDIANS," by Egerton Ryerson Young the well-known author of "By Canoe and Dog Train," need not be described. The life of Dr. Young among the North American Indians and his experiences in carrying the Gospel to these people are of more interest to-day than ever, because we see among us something of the wonderful transformation of Christianity upon the lives of those who once were savages. $1.00.

"THE CHINESE SLAVE GIRL: THE STORY OF A WOMAN'S LIFE IN CHINA," by Rev. A. T. Davis, formerly of Amoy, China, is a recital of incidents of actual occurrence. The closing chapters present a bright contrast between the heathen and the Christian woman in mission lands. 75 cents.

"HI YONG MI." An autobiography of a native Chinese whose early life was passed under the influence of gamblers, soothsayers, fortune tellers and opium dens. After he became a man he was converted and began immediately to preach Christ. The story of his life, told in his own language, is most convincing of the genuineness of the work done in the hearts of the heathen. $1.00.

"THE PERSONAL LIFE OF DAVID LIVINGSTONE," chiefly from his unpublished journals and correspondence in the possession of his family, by W. Gordon Blaikie, D. D., his personal friend, who has given the world the most acceptable history of this wonderful Christian missionary, philanthropist, scientist. The story of his life, told by Dr. Blaikie, gives an insight into his heart life to be had in no other way. $1.50.

"THE LIFE OF JOHN KENNETH MCKENSIE." By Mrs. Mary F. Bryson, medical missionary to China. His successful treatment of the wife of the Chinese Viceroy, Li Hung Chang, gave him the open door for the introduction of Western medical science and the breaking down of prejudice such as could have been brought about in scarcely any other way. The book tells of a life fragrant with good deeds and heroic endeavor. $1.50.

"JAMES GILMOUR OF MONGOLIA." By Richard Lovett, M. A. This biography is most inspiring. Through his work the foundations of Christianity, which is to overthrow Buddhism in Mongolia, were laid. Rich nuggets of encouragement for friends of missions are to be found in this splendid book. $1.75.

"LIGHT IN THE EAST." By Bishop Thoburn. The words of this apostle of the twentieth century will be read with increasing interest. The bishop portrays the wonderful transformation now going forward, marking this as the greatest missionary age of the world. 85 cents.

"ADVENTURES IN TIBET." By William Carey, great grandson of the famous pioneer of modern missions. The story of Mr. Carey's journey across Tibet in 1899. when he visited Miss Taylor at Yatung. It is delightfully descriptive, sympathetic and reliable. The second half of the volume is devoted to the diary of Miss Taylor, recording the dangers and trials through which she passed in making her remarkable trip of thirteen hundred miles through this unknown country without companion, chart or compass. It is a thrilling arrative. $1.50.

"TEN YEARS IN BURMA." By Julius

Smith. Not only those who are interested iu missionary labors, but all who wish to watch the progress of civilization the world over, will welcome this book. It is not only a graphic account of a decade of missionary effort (1891-1901), but contains a remarkable amount of information relative to the habits and customs of the people of that most interesting country. $1.00.

"LATIN-AMERICA." By Hubert W. Brown, M. A. The religious development and need of Latin-America, together with a comparison of Catholic and Protestant missions, are discussed with fairness and impartiality by the author. It contains a clear and exceedingly interesting account of the history and development of the Latin speaking people in America, from many distinct view points, including a record of the struggles and triumphs of Christiaaity. The author spent many years in Mexico, and knows the situation thoroughly. The book is enriched with many illustrations, incidents and quotations from old Spanish authorities. $1,20.

"REPORT OF THE FOURTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT, TORONTO, 1902." A complete report of the proceedings and speeches of this convention. A volume of remarkable scope. It contains addresses upon every conceivable missionary topic by experts in their fields. Such men as F. Howard Taylor, Prebendary Fox, John R. Mott, Bishop Thoburn, Robert E. Speer and many others discuss the phase of the missionary problem with vigor and scholarship. It is a complete cyclopedia of modern missionary activity, achievement and needs. $1.50.

"TWO THOUSAND YEARS OF MISSIONS BEFORE CAREY." By Lemuel Call Barnes D. D. A sketch of the two thousand years of missionary activity before the modern missionary era. It traces in an original and comprehensive way the continuity of missions from the earliest times to the present. It contains much information not obtainable elsewhere. "The presentation is condensed, rapid, well proportioned and at the same time very comprehensive." It ought to at once take its place as a standard manual for missionary students of all denominations. $1.50.

Missionary Campaign Library No. 2.

The Missionary Campaign Library Number Two, while complete in itself, is designed to supplement The Student Missionary Campaign Library (hereafter to be known as Missionary Campaign Library Number One.)

The interest aroused by Missionary Library One has created a demand for more books of a similar character, and to meet this demand Missionary Campaign Library Number Two has been published. Missionary Library Number Two covers a broad range of subjects. Not only are the mission lands of the world treated, but the various phases of missionary work—evangelistic, medical and educational—are discussed, while home and foreign missions, woman's work and the work of the various Missionary Boards all receive attention.

The volumes are concise, well written, largely biographical, and are such as will not only interest the indifferent, but will also foster the interest and increase the intelligence of those who are better informed.

While Missionary Campaign Library Number Two is designed especially for the young people's societies, it will be found equally valuable for Sabbath-schools, Woman's Missionary Societies, church and public libraries.

"A LONE WOMAN IN AFRICA." By Miss Agnes M cAllister. This is an intensely interesting story of her own life, giving an account of her heroic work in Liberia. Bishop Taylor says, "The book is full of graphic delineations of what she saw, suffered, heard and did in the babble of heathen life, and the ravages of war in which she took an active part as surgeon, nurse and counselor." $1.00.

"PILKINGTON OF UGANDA." By Chas,

F. Harford-Battersby. Forms a fitting sequel to the biography of Alexander Mackay (to be found in Missionary Campain Library Number One.) The two together give a connected account of the most remarkable missionary triumph known in Africa within a half century. Pilkington's seven years in the field has shown him to be one of the most efficient workers ever in Africa.—*From the Introduction.* $1.50.

"Within the Purdah." In "Within the Purdah" Dr. S. Armstrong-Hopkins raises the curtain upon what her own eyes have seen of all the hopelessness, lovelessness and misery of body and soul which make up the full measure of life to the high caste woman of India. Do not read the book, else your heart will burn and you will be moved to help answer your own prayer, "Thy Kingdom Come." $1.25.

"The Bishop's Conversion." By Ellen Blackmar Maxwell. This is a brilliant story telling of the success of the American missionaries among the people of India. It is one of the most popular missionary stories in print. $1.50.

"The Cobra's Den." By Jacob Chamberlain. These stories and sketches of missionary life and work in India are written by Dr. Chamberlain in his most fascinating style. They give an inside view of missions among the Telugus, and are likewise decidedly helpful and practical for Christians at home. They are stories with points, and tell just the things that one most wishes to know—how the Gospel is preached, and how it is transforming the people of India. The book like "In the Tiger Jungle," is adapted to all ages, and is one of the best books to interest young and old in mission work. $1.00.

"Healing of the Nations." By J. Rutter Williamson, M. D. The appeal made by the awful sufferings endured in the absence of medical relief is made intense by the facts here put before us, and the success of the medical missionary as a path-breaker for Christ through the jungles of superstition and prejudice is put beyond a doubt. 40 cents.

"By Canoe and Dog Train." By Egerton Ryerson Young. Among the Cree and Salteux Indians. A narrative of personal adventure and missionary experience in the Canadian Northwest. $1.25.

"Kin-da-Shon's Wife." By Mrs. Eugene S. Willard. An Alaskan story. The longing of famished souls for the bread of life is told with pathos, and prominence is given to the success of the missionary work rather than to its terrible isolation and varied trials. From beginning to end the book holds the attention. $1.00.

"The Cry Heard." By Ella Perry Price. A missionary story of thrilling interest. I have read every word and like it exceedingly. At least two copies should be ordered at once for every Sunday-school library in all the land. No man, woman or child can read this book without feeling ever afterward that indifference to the cause of missions is treason to the King.—*From the Introduction by Bishop Charles S. McCabe.* $1.00.

"China and the Chinese." By John L. Nevius, twenty-eight years a missionary in China. A general description of the country and its inhabitants, its civilization and form of government, its religious and social institutions its intercourse with other nations and its present condition and prospects. Just the book to enlighten those who wish to know all about China. 75 cents.

"Korean Sketches." By Rev. James S. Gale. One of the best books on Korea and also one of the liveliest. Dr. Gale writes of the country from an unusually close inspection. He has crossed it twelve times, and has penetrated its northern districts which are associated with its early history. He has lived among the people, eaten their food, slept on the hot floors of their inns, made friends with men of all classes from princes to coolies. The book is hopeful, sympathetic and entertaining.—*Sunday-school Times.* $1.00.

"Verbeck of Japan." By William E.

Griffis. This book, written in Dr. Griffis's charming style, is mainly of interest as the revelation of a divine plan in a believer's life. It is an incontestable proof and argument for a God in history, Verbeck was a many-sided man, but his many-sidedness was necessary for the place he had to fill. God sent him to Japan in those critical years when the island empire was just awakening from the centuries of lethargy and exclusiveness to take a foremost rank among the nations of the earth. Some one was needed to train the men who were to be the leaders of the movement. A biography of greatest interest. $1.50.

"Picket Line of Missions." This is a book of missionary biography. Those who are named are the pioneers in the different countries, such as Livingstone of African interior, Mackay of Uganda, Mackenzie of China. The book shows that missions do pay, although at the beginning small returns are visible. The lives of such men who lived so close to Christ cannot help but lead those who read them to wish for the same experience in their lives. $1.00.

"Izilda." A story of Brazil. By Annie Maria Barnes. Although reared in a home over-awed by the arrogance of the priesthood, Izilda has eager longings for a truer religion. The mission school gives the opportunity, and she also has the joy of leading both her father and mother to that religion. The lovely character and unselfish life of the girl under adverse surroundings appeal strongly to the sympathetic reader. $1.00.

"Protestant Missions in South America." The only volume describing the work of all Protestant missionary societies laboring in the "neglected continent." Having been written by recognized authorities in different sections of the continent, it meets an urgent need. The reading of this volume and the study of its accompanying tables of general and missionary statistics, together with its missionary map, will surely produce strong convictions of Protestantism's debt to this promising continent of republics. 50 cents.

"The Evangelization of the World in this Generation." By John R. Mott. This is a book to stimulate zeal for the mission cause. Nothing better can be found to give, in brief and compendious review, a summary of the missionary outlook and duty of the church at the present hour. We earnestly commend this work to the attention of ministers and students, and to all who are interested in the missionary enterprise. The book is strong, graphic and full of fire, "an epoch-making book." $1.00.

"Foreign Missions in the Protestant Churches." By S. L. Baldwin. The plan in this book of taking up the subject, not by countries but by the various Missionary Boards is to be commended. There is an abundance of good material available for the study of the various fields, while there is comparatively little treating of the methods of the different boards. Comparatively few people know or have opportunity to learn of the work of any mission society outside of their own denomination. Here is a clear-cut outline of the work of the Protestant missionary societies of the world. $1.00.

"Black Rock." By Ralph Connor. A story of frontier mission work in the outposts of our own America. The author has put his story in a very good setting and portrays the cowboy life of the plains very vividly. Such books will stir our very souls for the welfare of those in our own country who are doing the pioneer work in nation building. "Black Rock" should be read by every Christian who desires to be built up in the faith. $1.25.

"The Minute Man on the Frontier." By W. G. Puddefoot. In this remarkably interesting series of sketches is presented a phase of American life which is rapidly passing away—the "minute man," or home missionary, a man of dauntless courage; ready for any emergency, seeing both the dark side and bright side of frontier life. Not a single monotonous

page in the book. $1.25.

"Eminent Missionary Women." By Mrs. J. T. Gracey. This is a constellation of brilliant stars whose light has attracted the attention of the New World and has been seen in some of the darkest places of the earth. The sketches are as clear-cut as cameos and make a distinct and indelible impression. $1.25.

The libraries No. 1 or No. 2 can be purchased from the Missionary Library Committee, 619 North Ave., West Allegheny, Pa., who have charge for our own denomination, or from W. W. Cooper, 57 Washington St., Chicago. Price $10.00 and freight.

CONQUEST MISSIONARY LIBRARY.

The United Society of Christian Endeavor, in response to the call for a missionary library of less cost, has prepared one of ten volumes. Nine different missionary fields are treated, besides a general summary of missionary work in all lands. The books are uniformly bound in cloth, printed on good paper, and illustrated.

"The Gist Of Japan." By R. B. Peery, A. M., Ph. D. This book gives the most important facts as to the country itself, the characteristics, manners, and customs, civilization, morality, and religions of the people; a brief history of mission work; a general statement of the methods and problems, and an outlook for the future.

"Korean Sketches." By Rev. James S. Gale. Mr. Gale has crossed Korea twelve times. He has lived with the people, eaten their food, slept on the hot floors of their inns, and made friends with men of all classes, from princes to coolies.

"China's Only Hope." By Her Greatest Viceroy, Chang Chih Tung. Translated by Rev. S. I. Woodbridge. This is the only one that has ever been written that presents the facts as they appear to an educated Chinaman. Had not Viceroy Chang Chih Tung been so powerful, unquestionably he would have lost his head for his bold advocacy of reform. Brave, cultured and strong, he has set himself the task of reforming and freeing his people.

"Wrongs Of Indian Womanhood." By Mrs. Marcus B. Fuller. No other book on the subject approaches this in value and interest. It may well be called "The Uncle Tom's Cabin" of India women, so strong and thrilling and fearless is the plea, while the tender pathos that pervades many of its passages makes irresistible appeal to the heart.

The Conquest Missionary Library can be purchased from the United Society of Christian Endeavor, 600 Fremont Temple, Boston, Mass., or 150 La Salle St. Chicago, Ill. Price $5.00 and express.

"Mary Reed." By John Jackson. A remarkable story of a remarkable woman with a spirit of unselfish devotion and courage that rivals anything in history and puts many lives to shame. It is a story of work among the lepers of Asia. Added interest is given the book from the fact that Miss Reed herself is suffering from the dread disease.

"In Afric's Forest and Jungle." By Rev. R, H. Stone. This story of six years spent among the Yorubans of Western Central Africa makes one realize what stuff and spirit it takes to make a missionary. Mr. Stone's narrative of experiences with wild beasts and savage men, with ants and Amazons, with perilous diseases and bloody wars, carries its own moral.

"The Sign of the Cross in Madagascar." By Rev. J. J. Kiplin Fletcher. Among all the annals of modern missions none is so wonderful, none approaches so near to the miraculous, as this. The history of Madagascar is full of tragic events, of darkness, sorrow and martyrdom. It will be difficult to read this story without believing in foreign missions.

"The Transformation of Hawaii." By Belle M. Brain. The story of how American missionaries gave a Christian nation to the world is full of interest. It is brightly written and is remarkable for its

comprehensiveness and accuracy of detail.

"On the Indian Trail." By Rev. Egerton R. Young. Mr. Young has a particularly happy way of describing the incidents and surroundings of frontier life. The stories which he relates are enlivened by incidents and adventures on dog trains, amid the snow and ice and prairies and forests of that inhospitable region. The chief interest, however, centers in the description of the Indians among whom he labored, and of their characters, customs and singular manner of living.

"Nineteenth Centuries of Missions. By Mrs. William W. Scudder. This unique and comprehensive volume covers the entire field of missions from the first to the close of the nineteenth century. In presentation of facts and clearness of arrangement as well as lucidity of style, it is especially worthy. The book is of exceptional value as a text-book of study, and is an excellent summing up of the missionary work done in all the countries covered by the Conquest Missionary Library.

FROM Month TO Month.

Board of Directors.

The regular monthly meeting of the Board was held March 3rd in the usual place and was opened with devotional exercises conducted by the 1st Vice President, Miss Brown.

The treasurer reported receipts for month of February $3,877.06 and disbursements $4,402,67. An offer of $60 for land in Kansas was on motion accepted. The treasurer's bond was reported due and the treasurer was instructed to buy a new bond.

Literature secretary reported pictures of Lois McClure on hand, and presented a number of recommendations which were adopted.

Foreign secretary reported a new society organized in 3rd church Youngstown, O.; a number of letters received in regard to missionary service; letters from missionaries in the field.

Business manager of Juniors' Magazine reported number of subscriptions for the month of February, 434; cash received, $44.05; balance on hand, $122.75. Letter from Hebron, Ind., in regard to Juniors maintaining a bed in Tanta hospital by paying $60 per year. A new society organized in 1st church, St. Louis, called the Sunshine Club, Miss Mary Peters, superintendent.

Freedmen's secretary gave reports for January from Bristol, Bluestone and Chase City and for February from Camden, Prairie, Chase City, Miller's Ferry, Knoxville, Cleveland, Riceville, Norfolk, Girls Industrial Home, Chase City; statement of account of tenants on farm. Mr. Cotton reported having attended a farmer's conference at Tuskegee, Ala.; report of farm at Prairie.

Mr. James reported having received the $15 sent to buy shoes and that parties recieving shoes were required to do a certain amouut of work. Bible reader at Knoxville made 70 visits during the month.

Home Secretary gave reports from Miss Wishart, of Good Hope mission, Pittsburg, and from the Italian mission, Pittsburg.

Adjourned meeting of the Board was held March 17th, with 14 members present and was opened with devotional exercises conducted by the president, Mrs. M. C. Porter, leading in prayer.

The secretary was appointed to represent the Board at the Twenty-fifth Anniversary of Allegheny Presbyterial.

The treasurer reported a letter from West Hoboken enclosing interest on loan.

Literature secretary reported amount of February sales $54.24. A number of recommendations from leaflet committee were adopted.

Parsonage secretary reported a list of congregations waiting to be aided. Letter from Tacoma enclosing first payment on their loan; Kent, Oregon, sent their first payment.

Thank-offering secretary was obliged to order fifty thousand more envelopes to meet the demand.

Finance committee reported a letter from Mrs. Gordon asking that her mother's gift of $1200 be given to Tanta hospital.

Foreign secretary reported word from Rev. Kruidenier that work on Tanta hospital had been delayed on account of the failure of the contractor to live up to terms. Miss Buchanan reports a gift of $5000 from a lady tourist for the Luxor school building and a gentleman tourist from an American has authorized the purchase of a much desired piece of ground and the bill sent to him.

Letter from Miss McMillan stated that a party composed of Misses Kyle and McMillan, the Sowash children and their aunt would sail March 18th and expect to reach home April 5th.

Miss Anderson reports 142 orphans in her charge.

Miss Flora Jamison has been approved by the Foreign Board and will be sent as a missionary.

Home secretary repor.ed a letter from Rev. Gordon enclosing $15 for missions, $5 for home and $10 for the foreign work.

CANNIE W. YOURD, Sec'y.

Realizing the unlimited power of prayer, and the weakness of human efforts, we are led to ask that the church at large and especially every missionary organization be much in prayer for the outpouring of the Holy Spirit upon this, the Twentieth Annual Convention of the Women's General Missionary Society of our church. that the President may be given strength and direction from on high to do this great work in the way God would have it done; that every officer may have divine guidance in her work, and that whatever is planned or executed may be done with an eye single to the glory of God.

Memorial Tributes.

Life is but a working day,
Whose tasks are set aright:
A time to work, a time to pray,
And then a quiet night.
And then, please God, a quiet night,
Where palms are green, and robes are white,
A long-drawn breath, a balm for sorrow,
And all things lovely on the morrow.

—C. ROSSETTI.

Miss E. A. Fiero.

A tribute of love and esteem from the Women's Missionary Society of the U. P. church of Covington, N. Y. to the memory of Miss E. A. Fiero, who was called to the mansion prepared for her April 1st, 1902.

Her faithfulness, and devotion to the Master were very marked in all her service. She was for several years secretary of our society and a number of other years treasurer. She was also both secretary and treasurer of a Sabbath-school in the little village of Peoria, where she lived and performed the duties of the superintendent in case of his absence.

In her sickness she was very appreciative of kindness shown her, and a faithful witness to the sufficiency of Divine Grace to support and comfort in the trying hour.

MRS. JOS. MORROW,
MRS. JNO. MORROW. } COM.

Mrs. George M. Hall.—Mrs. Jas. R. McClellan.

A tribute of affectson and respect from the Women's Missionary Society, of the U. P. Church, Cambridge, N. Y., to the memories of Mrs. George M. Hall and Mrs. James R. McClellan, who were called home August 28th, and September 23d, 1902, respectively, In their deaths we have lost two charter members; who were full of the missionary spirit; and always remembered us in their prayers, though for months they were unable to meet with us.

MRS. N. L. JENKINS,
MRS. G. A. SKELLIE. } COM.

Mrs. Carrie Walker Whitehill.

At Waterloo, Iowa, September 18, 1902, Mrs. Carrie Walker Whitehill fell asleep in Jesus after a long and lingering illness, which was borne with Christian patience. Though a great sufferer, the memory of her cheerfulness and humble dependence on the will of God will ever be cherished. Her prayers, tender and loving, made in such pure, childlike faith, linger like a gentle benediction.

Always holding an official position, her judgment was sought, and the counsel given was always for the advancement of the cause. Her presence is missed in the house of God, the Sabbath-school and the missionary society, in all of which places the language of the Psalmist was hers: "With joy I hear my friends exclaim: 'Come let us in God's temple meet.'"

God had given her a sweet voice which was always ready to help in all the services. By the sick and dying she used this gift, singing consolation into the soul with God's own words.

Her work on earth is ended, but the influence of her consistent Christian life will always be felt by those with whom she was associated.

"And I heard a voice from Heaven saying unto me, write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, for their works do follow them."

Mrs. Minnie Jaques Howard-Smith.

Our Society is again called to record the departure of one of our charter members. She was one of the first members and when stricken with the illness that continued through years and until her death, she was President of the society. We recall the years of prostration and pain that our sister was called upon to endure, but we rejoice that at all times she manifested a Christian fortitude combined with a cheerful resignation to God's will, which will ever be an inspiration to each of us to trust more implicitly in the promise "As thy day is, so shall thy strength be." We record the active self-sacrifising labor of our sister when in health, and during the long years of her ill-

ness her deep solicitude for the welfare of this Society.

RESOLVED:—That the Missionary and Aid Society of the First United Presbyterian Church of Denver, Colorado, hereby extends to the bereaved mother and sitters, and the devoted husband of our departed, the deepest sympathy and consolation of each of its members, and that the above and foregoing be placed upon our records as a memorial to our beloved sister, Mrs. Minnie Jaques Howard-Smith: also that copies be sent to the family and to our Church papers.

MRS. H. R. MCCLELLAND,
MRS. J. C. KENNEDY. } COM.

Mrs. Emeline Miller.

A tribute of respect from the Woman's Missionary Society of the United Presbyterian church of Mulberry, Mo , to the memory of Mrs. Emeline Miller, who died Jan. 3rd, 1903.

We desire to bear testimony to her Christian life, to her interest in our society and its work. She sang of the loving kindness and tender mercies of the Lord here, and we cherish the belief she is now among the crowned ones singing eternal praises to the Redeemer whose name she loved.

RESOLVED, That we extend our sympathies to the aged husband and commend him to a God of love and pray that the gracious presence of the comforter may abide with him. COM.

Mrs. Emma Sivan.

In loving memory of Mrs. Emma Sivan, President of our Woman's Missionary Society of Olympia, Kan., who went to her reward on the27th of January, 1903, we adopt the following resolutions:

1. That in the death of this dear sister we realize that we have lost a member who by her quiet, cheerful faithfulness to the Master's work has been an example and inspiration to us all.
2. That we recognize the warning that life is short and uncertain, and that our work must be done while it is day, "for the night cometh when no man can work."
3. That we extend our sympathy to the bereaved husband, and commend him to our God who is able to comfort.
4. That a copy of these resolutions be given to Mr. Sivan, and one sent to our Woman's Magazine and the church papers. COM.

Mrs. Elizabeth Daugherty.

The L. M. S. of Avondale testify to our loss, in the death of Mrs. Elizabeth Daugherty, who died February 8th, 1903.

Prevented by affliction from attending our meetings for many months, she yet manifested a deep interest in the work. Her consistent and devoted Christian life and her calm resignation in sickness serve as an example for all and leave sweet memories in the hearts of her associates in Christian work.

MRS. ALLEN WIER,
MRS. M. M. MCCREA,
MRS. J. R. PARK. } COM.

Mrs. Jane S. Collins.

At a meeting of the Women's Missionary and Benevolent Society, of the Fourth U. P. cuurch, Allegheny, Feb. 25, 1903, the following resolutions were adopted, on the death of Mrs. Jane S. Collins.

Mrs. Collins has been a member of our society for many years, and though of late years, unable to attend regularly our monthly meetings, she always kept in touch with the work, and her words of counsel and earnest prayers were very helpful to her co-laborers in the society. Though we feel the loss of this faithful friend, we cannot but rejoice in her promotion from the toil and strife of earth to the glory and reward of the faithful Christian servant.

Mrs. Collins was a generous and devoted friend, a firm yet kind and prudent leader, an enthusiastic and unfaltering Christian worker, one who did with her might whatsoever her hand found to do.

As she went In and out among us, with a Christ like spirit of quiet, earnest sincerity, she seemed to say to us, "Wist ye not that I must be about my Father's business?"

Yes, we miss you, dear sister, but we will ever continue to cherish your memory, and may it ever influence us to greater diligence and faithfulness in the Master's work.

To her beloved husband and life long companion, who has attended her so faithfully during the last long months, who so bravely cheered and upheld her to the last step of her earthly journey, we extend our deepest sympathy in his loneliness; but rejoice in his sure hope of reunion in the home where there shall be no more separation. COM.

The United Presbyterian Women's Association pay this tribute of love and respect to the memory of our friend and fellow-worker, Mrs. Jane S. Collins, who departed this life, January 22nd, 1903, and desire to bear affectionate witness to her character and work.

Her life was an illustration of loving faithfulness as a worker. Mrs. Collins had great courage. With God she could undertake anything or go any where, doing many things that were hard to do for Jesus' sake. Her qualifications of mind and heart peculiarly fitted her to take a leading part in the various branches of the church's work, especially along the lines of its benevolent enterprises.

Mrs. Collins was the first president and one of the charter members of our Association. She so guided and led the work in wisdom and in love, that even in the day of small things a strong and sure foundation was laid to the credit of which much of the usefulness of our enlarged work is due.

We will miss her kindly presence and wise counsel. Our hearts are sad because we shall see her face no more, but her example of a long life spent in good works shall ever be cherished as a stimulus and incentive, especially by those who in life's morning were helped by the inspiration of her words and works. During her long months of illness she was patient under affliction. We rejoice in the assurance that she has received her Master's plaudit and has entered into the rest that remaineth for the people of God.

We extend to her bereaved husband our heart felt sympathy, assuring him that in his sorrow we are afflicted, and that he in his sorrow and grief is remembered by us at a throne of Grace; that we ask for him an assured confidence that the separation is but for a little season, and that, for what remains of the journey here, he may be enabled to lean hard on Him that sticketh closer than a brother. COM.

CLASS RECENTLY GRADUATED AT THE GIRLS' BOARDING SCHOOL IN CAIRO.